

lieve they will, society will be saved. If greed and selfishness prevail, the last experiment of human liberty will sink into chaos and anarchy. In the light of these facts the Christian church may clearly see her duty if, as God has ordained, she is to be the light of the world and the salt of the earth. God has made her the repository of the divine truths and principles which will save society from utter disruption. But it remains for the church to make known these saving truths, to disseminate these principles and press their claims upon the world.

The National Conference

The National Conference of the Brethren church will meet at Winona Park, near Warsaw, Ind., Thursday August 25, and continue in session until Tuesday of the following week. The program with full particulars will appear in the special conference edition next week. We have on hand many valuable contributions touching the different phases of conference work, and when these with the program appear, we think you will decide at once to be present at the coming meeting. Meanwhile please note the following: (1) The date, August 25 to August 30, six full days. (2) The time takes in Sunday 28. Pastors should inform their congregations that on that day they must be excused from the regular services. (3) Get ready *now* to go to Conference. It will pay you. (4) Blank credentials have this week been mailed to all pastors. Elect your delegates, and be sure to use this form of giving credentials. If you do not get your credentials next week please write for them. Your name may have been omitted in addressing. (5) Do not plan to go to conference for anything less than the full time—*six days*.

Are You Happy?

If not it may be well to inquire into the cause or causes of your unhappiness. Do you enjoy life? Why not? It is your privilege to enjoy it and to enjoy it immensely. Yea, it is more than a privilege, it is your duty to be happy. The Lord meant that you should enjoy life, and if you do not, there must be something wrong, you are out of proper relations with God. The command of God is, "to rejoice always, and again I say rejoice." "That your joy may be full," are the words of the blessed Christ, and so also writes the apostle of love and of good cheer. To be unhappy in Christ is inconsistent with the great principles that govern every life hid in God thro Christ. Poverty and riches, trouble and pain, sorrow and grief, disappointments and misunderstandings, these are not necessarily inconsistent with a truly consecrated life, but to be unhappy in Christ is certainly an incongruity. One may have sorrow and yet be happy, for Christ has as verily sanctified human sorrow as he has sanctified human joy. He not only

visited the abode of the broken-hearted, the home of the sick and the dying, but he was present at the marriage feast in Cana of Galilee and thus sanctioned and confirmed that sacred divine relationship. The blessed Christ has a special message for the broken-hearted, it is a message of peace and good will and joy. "Why is thy soul cast down?" Lift up thy heart to God and rejoice in him. Are you poor? In all your poverty you may rejoice in the Lord and be glad. In the meanest hovels, in prisons and at the stake, God's people have rejoiced because they were counted worthy to suffer for the dear and blessed name of Christ. Have you riches? Then your case is a more serious one. There may be a cause for your unhappiness, but it is not from anything abroad, the root of it is in the bad soil of your own heart. What use have you made of your riches? How much of it have you given to the Lord within the last year? How many people have you made happy, how many homes have you brightened, how many wounded hearts have you healed, how many souls have you lead to Jesus? None of these, did you say? Then we do not wonder that happiness is a stranger in your heart and home and life. You are living for self and a selfish life is always an unhappy one. Before any real, genuine joy, the joy of the Lord can come into your life self must be driven out. You must cease living for *self* and live for *Christ*. Riches are a great blessing when consecrated to the Master's use, but they are a curse when used for selfish purposes. Covetousness is the great destroyer of all human happiness. Contrary to the divine law, your life is filled with worry, anxious care, fear, lest you lose some of the thousands you have been hoarding up. If your means were consecrated to the Lord you could safely trust them to him, and your life would be free from anxious care, which like a canker is eating away your soul. Satan is deceiving you. He makes you believe that you must spend nothing for the Lord, nothing to make this world brighter and better, to bring it nearer to God, if you do poverty will be visited upon your family or your generation. All this is false doctrine. It is *giving* that enriches, and *withholding* that tends to poverty. Begin to-day to use your money for the Lord, consecrate it to him and use it as he directs, do something for God, for Christ, for the church, for humanity; get out of self and into Christ, visit some poor family and brighten the weary hours of its lonely, helpless sufferers; replenish the missionary treasury and strengthen the hands of those who labor for the Master in the far away fields; live for Christ and for humanity; having done this, there will come into your life joy unspeakable, peace that passeth all understanding, and tho you may not have so much that can be counted by arithmetic-

al numerals, but you will have a mind full of bright thoughts and happy memories, "a soul peopled with angels, and a heart living with sweet charities;" and by-and-by you shall have eternal rest in the heart of the great Father.

Our Most Dangerous Enemy

One of our most frequent and fatal misjudgments is that the most dangerous foe of the human soul is that one which visits us from abroad or makes his personal attacks upon us from without, forgetting that the worst troubler of the world is a wilful, stubborn heart. In our own personality we carry about with us the most dangerous of all enemies. An evil temper, which you bear about with you in your own bosom, some favorite sin secretly lurking in your soul, these are far more to be feared than all the afflictions and misfortunes and losses that may befall us in the ordaining of Providence. The evil that will in the end do us most harm is not that which attacks us from without, but that which has its root and nourishment in the bad soil of our own hearts. *Self*, the demon that goes not out but by prayer and fasting, is the most deadly foe of the human race. Not the fruit which Eve ate brought death into the world and all our sorrow and woe, but the selfish will, the lust, the appetite which went out from her heart and brought it to her lips. That fruit grows in every child's bosom, the germs of it are there and with favorable environments they will come forth in the most luxuriant and malignant growths. O that we could get rid of self, crucify him, then would the world be free from the attacks of its worst enemy. To this end came Jesus, that he might destroy the works of the devil of which self is chief.

Entrenched Error

It is surprising how error can fortify itself behind that almost impregnable conservatism which surrenders all the rights of independent judgment and all the authority of candid investigation to the superior claims of tradition and usage. Illustrations of this statement may be found everywhere, in social life, in political affairs, and particularly in the ecclesiastical world where the superior learning and accumulated light of the present generation weighs nothing against the fixed conclusions of these egotistical pedantics or ignorant peasants who a few centuries ago settled the belief and practice of the churches apparently for all time to come. There appears to be in the constitution of the human mind an invincible aversion to change, and an almost passionate determination to regard most things, and especially most important things, as settled. It must be admitted that this has its profitable uses, for great numbers have neither the capacity nor the equipment for independent investiga-